

A  
SONG  
OF THE  
Judgments and Mercies  
OF THE  
LORD:

Wherein the things seen in secret, are  
declared openly: Being a brief Demonstration of the Secret  
Work of the Almighty in me his Servant; given forth at the  
Movings of the Spirit of the Lord, and is to go  
throughout the World.

With a hearty Salutation of pure and unfeigned Love, flowing from the  
Innocent Life, (in a few words) to all the Souldiers of the Lambs  
Army throughout the Nations, and also to the  
suffering seed every where.

With a few Words by way of information unto such who may have  
desires in them to know the way to the Kingdom of Peace and Righteousness  
(which we possess, and are heirs of through Christ Jesus our Lord) which to  
them is the visitation of God.

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By One who labours and travels for the redemption of the suffering Seed in  
every Region and quarter of the earth, called, Josiah Coale.

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We have not cunningly used devised fables in making known the power and  
coming of the Lord Jesus, but having been eye-witnesses of his majesty and  
glory, we declare the things which we have seen.

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TO THE SECRETARY OF AGRICULTURE  
WASHINGTON, D.C.

FROM THE DIRECTOR OF THE BUREAU OF PLANT INDUSTRY  
WASHINGTON, D.C.

SUBJECT: [illegible]

## A Song of the Judgments and Mercies of the Lord.

**I** Will sing of the Judgments, and Mercies of the Lord; and declare his wondrous Works unto all people: that the Inhabitants of the Earth may hear, and fear, and reverence the Lord who is holy.

When I walked in the way of the Wicked, and knew not the path of the Just; when I lived in transgression against God, and knew not his holy Law to walk therein, then oft times did fear surprise me, and terrour seized upon my heart; For I saw that the way in which I walked was the way that led to destruction: then as I considered the way of the World, I saw they were all gone astray, and though they had a Profession of God, yet Acquaintance with him they had not, neither was he to be found in their Assemblies: Then my soul languished after the knowledge of him, and after the Knowledge of the way of life, yet still was I captivated with vanity, and the deceitfulness of sin stole away my heart: But the good Spirit of God still strived in me, to come out of the ways of the world, whose Worship I had long seen to be but as the offering of Swines blood; and in my heart I could not joyn with them, but had a testimony in me against their ways; and that which they called their Ordinances, I saw there was nothing of God in it, for they were but as a shadow, vanity, and nothing; but how to come into the way of life, to this I was still a stranger, untill the Lord in his eternal power, sent the Ministers of the Word of Life, who were anointed of the Lord, and endued with power from on high, to preach the glad tidings of the Gospel to the captivated seed, and to minister to the spirits that were in prison, whose voice I rejoiced to hear, and whose Testimony I gladly received; For they declared the way of life; that it was in the midst of the path of judgment; and the witness of God in my heart did seal to the truth of their Testimony: and this I saw was the way that the Workers of Iniquity knew not: For there is no judgment in their goings: Then my soul cryed unto God for the pouring forth of the Spirit of judgment that I might walk in the paths thereof, and that the filth thereby might be purged away: for I saw that my heart was polluted, and that there was no habitation for God, which causeth me to mourn in desolation, and to wander in solitary places: So as I waited in the light of his Son, which shined in my heart and conscience, there he revealed his righteous judgments, and the just rejoiced therein, yea, he brought me into

the valley thereof, and there did he plead with me, even by sword and by fire, &c. He poured the cup of his fury upon me, and made me drink of the dregs thereof; yea, the cup of trembling he put into my hand, and gladly did I receive it, though it was in my belly bitter; he oft-times sorely afflicted me, and caused deep sorrow to compass me about, and poured his indignation upon me: Then said J, I will bear it with patience, because I have sinned against thee: Yet many times I was strongly assaulted with the violent rage of the wicked one, for he shot his fiery darts at me, which often wounded my soul: Then I cried unto the Lord in my distress, and he comforted me with his precious Promises which begot a secret hope in me, or else I had fainted in the tribulation, when his vials of wrath were poured upon me, and the enemy came in like a flood; then was I ready to say in my heart, I shall one day fall by the hand of mine enemy; yet J was still sustained by a secret hope; so that I cried unto the Lord, That he would never let his judgments depart, untill the Prince of this world was judged and cast out: So he followed me with his righteous Judgment, until I was near ready to faint: Then I cried again, saying, If thou wilt indeed bring me through thy Judgments, and grant me thy everlasting Peace; if thou wilt destroy the enemy of my soul, and give me rest from those that oppress me; Then will I teach sinners thy ways, and transgressors shall be converted unto thee: yea J made many promises unto him, that my life J would give up unto his service, and that J would follow him whithersoever he would lead me: yet oft-times J enquired of the Lord, why J should be so afflicted more than others; For J said in my heart, Never mans sorrow was like my sorrow: Then he answered me, and said, How shouldst thou declare my wondrous works, unless thou see, and know them? So when J had born the indignation long, even the time of his good pleasure, when J had been long tossed with tempests, even as a ship upon the Sea, and had been long as a Pelican in the wilderness, and as an owl in the desert, yea, as a silly Dove without a Mate, then he remembered Jacob his servant, and was pleased to speak comfortably unto me, saying, Oh thou tossed with tempests, afflicted, and not comforted, Behold I will lay thy stones with fair colours; and though for a moment J have afflicted thee, yet with everlasting loving kindness have J visited thee; and with many sweet and precious Promises he compassed me about, which at this time is unutterable, and he put the cup of consolation into my hand, yea he caused it to overflow, for which my soul did magnifie his Name, and gave praise unto him in the land of the living, unto which, by the arm of his power, I was brought through the long and terrible wilderness, for he had regard unto his own seed, and brought it forth by an out stretched arm; for he plagued Pharaoh with his judgments, and destroyed the Egyptians in the Red Sea of his wrath, Wherefore J magnifie

the God of heaven, who is light) & extoll him above all Gods, for the Proud he is able to abase with his judgements, & to exalt the meek with his tender mercies, Thus have I drunk the bitter Cup of Gods fierce Indignation The ministration of the Law, and of the condemnation, Which in its time was glorious, she just rejoiced therein, Untill the Prophets Ministry came, by which the hope came in Of a Redeemer from all sin, the Law and curse thereof; And of the deliverance from the Judgement, and the wrath, Which stayed me in the patience, to bear the indignation Under which I long had travelled, through many tribulations, Until Johns Ministry I came to see, which was the greatest of all The Prophets which had gone before; from the greatest unto the small, For then the way was made so straight, the path was made so plain That, the Coming of Gods Son I saw in his great power to raig; Whose kingdom now is Come with power, the Linc is sets on's throne; The least that in this kingdom is, be greater is then John; So here the mystery of the work of Regeneration is; He that can read me herein may know where my dwelling is.

So when he had thus exercised me with his judgements, and filled my heart with his tender mercies, & enlarged it with his loving kindness, so that the way of his Commandments was delightful unto me, & my life was not deare unto me for his sake; then he spake unto me, saying, Thou must be my servant to bring again the dispersed of Israel, &c. with much more, which I judg is not expedient here to be expressed; So to his service I gave up my life truly, & whatsoever I had I accounted not deare for his sake; for he gave me the promise of his good presence, that it should never leave me nor forsake me, but that he would accompany me therewith: And he a faithfull, and keepech Covenant, and performes his word unto his servnt; For he hath carried me through many Countries in which I was a stranger, & from one Nation to another People he hath led me; & some times through many people of divers & strange Languages; and his good presence never departed from me since I left the Land of my nativity? but he is a constant Companion unto me, and his Almighty power is with me, through which I am able to do all things, & nothing is hard unto me; though bonds & travels attend me, yet the comfort of his spirit is with me, & all places are alike unto me, both the roaring Sea, and the dry Land, because of his omnipresence who created them all; And this is the Mighty God of Abraham, Isaac, and Jacob, vvho is vvith me, vvho fills my heart dayly vvith his love, and cauleth his blessing and living vertue to abound, so that my cup doth overflow, for vvich I blesse and magnifie his name, and sound forth his praises through the horn

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of his own annointed. And this the God vvhom David served, vvho is now with me, even he that made him wiser then his Teachers, and gave him more understanding then the Ancients, and delivered him out of the mouth of the Lyon, and from the paw of the devouring Bear, and gave the life of the uncircumcised Philistine into his hand; even he it is that doth accompany me, and carry me through all my travels; who spake to Moses out of the bush when it was on fire, and was not consumed, at whose voice Moses feared and trembled exceedingly; & this is he of whom I make my boast, who leads me whithersoever he pleaseth; And who shall withstand him in his way, and not fall before him? for the lofty City he bringeth it down, he layeth it low, even with the dust; Wherefore how ye Inhabitants thereof; For behold your desolation cometh swiftly, and none shall be able to hinder it; for the destroyer of the Gentiles is on his way; and who is he that can withstand him, or be able to deliver you out of the just hand of the Almighty? for he is greater and stronger then all, whose Controversie is certainly great with you, and will assuredly plead with you in his jealousy, and in his fierce indignation, and you shall not escape his hand; for he will find you out, whatsoever covering you hide your selves under, and he will recompence every one according to their doings; for all things are naked and bare before him with whom we have to do; And his Kingdom of Righteousness shall be exalted over all the Kingdomes of the earth, and the Lord God Omnipotent shall raige, and the Powers of Darkness must bow before him that sits upon the throne, and rides upon the white horse, whose name is called Faithful and true; and in righteousness he doth judge and make war: wherefore let the Armies that are in Heaven rejoyce, that follow him upon white Horses; for your enemies shall be given into your hands for a prey, and by their spoil shall you be enriched: He that hath an ear to hear, let him hear what the spirit saith, which now speaketh expressly, and signifieth the things that must shortly come to passe.

Wherefore put on valour and courage you Heads of the Army of the Lords heavenly Host, vvho are in the front of the battle, and are oftentimes deeply engaged in war vvith the beast, and false Prophet, (who must be taken alive, and cast into the lake: ) I say unto you my beloved Biethren, and fellows Souldiers (vvhose vvweapons are not carnal, but spiritual, and mighty through God ) I am not unsensible of your Travels, Combates, and oppositions, and hardships which daily you meet vvithal, but in my measure partakes vvith you, & do truly travel in your strength, ( I speak to the vvise in heart ) and I also partake vvith you



you of the everlasting Consolation which daily abounds, so that we need not faint in our minds, nor in our hearts, though our enemies seem many in number, and great in strength; for the Lord, *the mighty God of Jacob* is with us, even the *Mighty Jehovah* is on our side, (and this you fully know, and it is not because you know not these things that I write thus unto you, but because you know it, and can seal to this Testimony, and that you may be refreshed hereby,) and *he is that fights all our battels for us, and all Nations are but as a drop of a bucket before him; and the hearts of Kings are in his hand, and he can turn them as the Rivers of waters; who turns a fruitful Land into Barrenness, for the wickedness of them that dwell therein.*

Oh my beloved Brethren, how doth my soul love you, and cleave unto you! how oft are you in my remembrance! and sweet, pleasant, and delightful is the remembrance of you unto me; your beauty oft-times even ravisheth my heart, and (at this time) even overcomes me: your Crown is glorious which I behold, and the might of the power with which you are endued, and by which you are armed, who can declare! Oh! go on therefore you mighty men of warre, you valliant Champions of the Lords Host, *lay waste the heritage of the wicked, that the heritage of God may flourish:* Let the Nations feel the stroke of the hand of the God of David, (who is with you) *who smote the Philistine, (that defied the Armies of the living God) that he dyed.* Let the enemies of Gods truth be smitten in the hinder parts, *that they may fall and never rise again; For Gog and Magog have set themselves in battel against the Lord, and the bryars and the thornes shall set themselves in array, but Oh how will he dash them to pieces like a potters vessel of clay, and how will he burn them up, and consume them with the fire of his jealousy, and fierce indignation and wrath; how will he consume and lay waste, until the spoiler be utterly spoiled, and the devourer laid waste? for the cryes of the oppressed and distressed (suffering seed is entered into the ears of the Lord God of Sabbath, and he hath assuredly regard thereunto, and he hath awaked and made bare his arm, that cut Rahab, and wounded the Dragon in the dayes of old; and he hath roused up himself as a man out of sleep, and hath put on the Garments of Vengeance for cloathing, and is clad with zeal as with a Cloak: and fury to his Adversaries he will repay; and he will certainly plead the cause of his own Elect, who have no other helper in the Earth.*

Wherefore all you suffering Lambs of the true Shepherds fold be of good chear, and of good comfort, and suffer patiently whatsoever the enemy shall be suffered or permitted to inflict upon you for the tryal of your faith; and eternally I say unto you, *it will be your Crown for*

ever, an everlasting reward shall you receive from the hand of the Almighty; when you have been tried thoroughly, then shall you appear in the beauty of holiness, and your sorrow shall be turned into rejoicing; and for your afflictions you shall have the everlasting comfort of Gods good Spirit, which shall abide with you for ever; and the wicked, and those that hate you, shall be clothed with shame and everlasting contempt, and confusion shall cover them, *for the mouth of the Lord hath spoken it.*

Wherefore put on courage and strength in the name of the Lord, and lift up your heads above all sufferings; *for these things last but for a moment, and will pass away, and be forgotten, as they had not been; and are not worthy to be compared to the glory that is to be revealed in them who abide faithful; for their reward will be everlasting, and will endure for ever;* wherefore above all have an eye unto the Lord; and have respect unto the recompence of reward, & this will carry you through with chearfulness, so that nothing will be dear unto you for his sake who shed abroad his rich love in your hearts, & the aboundings thereof I question not but (the upright in) heart feels daily: For the Lord is not slack towards any of his faithful ones, but is free & large in his love, & rich in his mercies, & freely extends it even as a River into the hearts of his chosen: Wherefore be replenished therewith you suffering Plants; for this I testify unto you in the name of the Lord that the virtue of the life of holiness issues forth freely towards you, so that none need faint under the Oppressor, but may receive renewness of strength to bear yet a season; And behold, he in whom you have believed will be avenged on your Adversaries, and will smite your enemies in the hinder parts, and they shall fall, and none shall help them, neither shall they rise again. If you walk humbly with the Lord, and reverence him above all, vvho is the God of your life, then shall you have rest from all your enemies, and your portion shall be the Lord, & your Kingdom shall be that vvhich is not of this World, vvhich is an everlasting Kingdom, and shall never have end: So the Lord God of my life keep you all in lovveliness, and faithfulness, and true humility before him; for he vvho is the Holy one of Israel dwells vvith such, and unto them his goodnesse extends, but especially to them of a clean heart. Farewel.

Written at the movings of the spirit of the Lord, the Eighth day of the third Month, 1662, as I was travelling in the Wilderness, as without, on Long Island in America, and pondering in my heart the things of God, and his dealings in times past and also present; the spirit of the Lord, and the power of the Highest overshadowed me, and his glory filled his temple, and he strewed me things not lawful to be declared.



*To all who desire to know the way to the Kingdom of Peace and Righteousness;  
this to you is the Visitation of God.*

**T**HAT which was in the beginning before the World was, and is now made manifest, which we have seen, and which we have tasted of, and which our hands have handled of the Word of Life, and that which is revealed to us in secret by the Spirit of the Lord, that do we declare openly, even that which we are eye-witnesses of; for the Word hath took flesh, and dwells among us, and we have beheld his glory *as the glory of the only begotten of the Father, full of grace and truth.* And this is he who is now appeared in the Spirit, and made manifest for this end, that the Works of the Devil might be destroyed; and that by and through him the God of the spirits of all flesh might be revealed; for want of whose knowledge the people perish, and many (in divers parts of the World; as I have observed) are in great perplexity, and some even at their wits end, because of the distractions and many cries that are in the World, some crying, This is the way; and other some, That is the way; and all of them from the Light of the Son of God in their own hearts and Conscience, which leads in the way of Life and Peace (all who are guided by it) and out of all confusion and distractions about Religion and Church-Ordinances and Worship, and such things about which the World is in heaps and confusion, and are prescribing ways of Worship in their own fallen Wisdom, and would compel all to conform thereunto (and so would bind the Consciences of people to their wills) which ought to be left unto the Lord, to be exercised by his power in matters of Worship and obedience towards him; and his prerogative is to rule there: So that people must either disobey God or the Laws of corrupt fallen man; and whether is better? judge ye.

And this is sad to see and consider, because there hath been for so many years by-past so much preaching, and so much profession of *Liberty of Conscience*, and the like, and that by men of all professions, as they have come into Authority one after another; and many and seeming fair promises have been made by them all, *That free Liberty of Conscience (in things relating to God) should be granted and allowed to people of all sorts;* for the breach of which engagements (with many other) divers have already been rooted out and overturned, and yet thereby men have not taken warning (though besides warnings have oft been given them in tender love) to perform their promises and engagements in these things; and all other, though such consisteth therein as to their establishment; and on the contrary to their ruination. Neither have they learned to give the

same liberty to others (in things relating to the Conscience) as themselves would desire to have; and this is not to do as they would be done unto; and therein they are short of fulfilling the Royal Law of God.

Wherefore let all people (who are making Laws to compel many consciences) consider how they are degenerated from God, and how darkness hath covered them, and hardness of heart hath seized on them; so that they cannot have regard unto tender consciences, but in the pride of their hearts would be Lords over the Consciences of others. Surely they are not guided by the same Spirit that the Apostle was in the primitive times, who said, *Let every man be fully persuaded in his own Conscience*, and this was true liberty of Conscience.

And notwithstanding all the profession that there hath been, and yet is in the World, and the talk of God and Christ, and redemption and salvation by him; yet now when the Son of God is come, is there faith to be found on earth? or are people redeemed from the earth, or saved from the pollutions of the world? I tell you nay, for all who are from the sight of the Son of God in them they are in the alienation and degeneration, and are strangers unto God and his Covenant of peace, and reprobate concerning that faith, which gives the Saints victory over the World, and so are drove out into the earth (not redeemed from it) but are bondslaves to corruption, and live in the pollutions of the World and in this state the whole World lieth, notwithstanding all their profession and talk of Religion which is amongst them; and so their faults plainly manifest it; and thereby it is clearly seen, that their Teachers were not sent of the Lord, neither have they had his Word, nor stood in his counsel; therefore have they not profited the people, nor turned them from the evil of their ways, neither are they brought to the knowledge of the truth, by which freedom and redemption is witnessed: So their preaching is vain, and their Faith is vain, and they remain in their sin, which separates them from God, and are dead while they live, and are unreformed and unconciled, and have no assurance of their eternal well-being. And when any come into a serious consideration, and unto a true sense of the sad state they are in, and how they have lived and spent their time all their life long, then judgement and wrath, condemnation and pain, and the sorrows of Hell compasseth them about; and then seeing themselves in the perishing state, they are even at their wits end; yet these things they consider not in the time of their prosperity.

Wherefore all people every where who desire to come out of these distractions, and confusions, and hurrying, and contentions about Faith and

and Worship, and Ordinances, and out of the pollutions which the world lives in, and to come into the spiritual Worship, which is in the spirit and in the truth: To you I say, that is the Spirit of Truth in you all ( in which God will be worshipped ) which reproves you of sin in your hearts; and as you come into obedience to that, it will bring you into the spiritual Worship, for the spiritual Worship consisteth in obedience to the Spirit, and this is the everlasting Ordinance of God, viz. Christ the Light, the quickening spirit; for him hath God ordained of old to all that believe and work righteousness for salvation. So all being exercised in the Light, and with the quickening spirit, here you are exercised in the Ordinances of God; and here the living substance is known, in which the shadows, types and figures end; and here the hand-writing of Ordinances is blotted out; and here the Law ends, which was contained in Ordinances ( mark that ) in Christ the everlasting Ordinance.

### Concerning FAITH.

**A**ND the living Faith which gives the Saints victory over the World; this cometh by hearing of the Word, which is nigh unto you all, even in your heart and in your mouth; and as every one comes to hear and obey it, you will thereby be begotten into the Faith which was once delivered to the Saints, by which they wrought righteousness; and that is the Faith which giveth victory over the World, and which worketh by love, for the purifying of the Conscience from dead works to serve the living God; and without this Faith it is impossible to please God; for whatsoever is not of faith is sin. So search your selves, and see whether you are in this Faith, yea or nay, or whether your faith be not a dead faith; for that which doth not lead to work righteousness, is a dead faith; for as the body without the Spirit is dead, so faith without works is dead also; yet by works only there is one justified (and faith without works is dead) for the faith of Abraham wrought with works, and by works faith is made perfect. So let not any deceive themselves with a feigned Faith, or framed in the imagination, for that is a vain faith, and not able to save you: Also beware that your faith towards God be not taught by the precepts of men; for that will stand you in no stead, neither will it give you victory over the pollutions of the world, nor purifie your hearts from sin. Wherefore mind the Word which is nigh, by the hearing of which faith cometh; even the living Faith (by which the just lives) which was once delivered to the Saints; and which we earnestly contend for.

## Concerning HOPE.

**A**nd the living Hope which maketh not ashamed, but purifieth the heart even as God is pure: This is not witnessed nor known, but through the tribulation and patience in the experimental working and operation of the spirit of life in the inward parts, and Word of Life; for by the Word of God which lives and abides for ever, are we begotten again unto a lively hope, which we have for an anchor both sure and stedfast in all our tryals, tossings and hurrying; which we meet withal in the World, and amongst the hypocritical professors thereof, whose hope wil perish in the day when the wrath of God is revealed from Heaven upon all who hold the Truth in unrighteousness; but he whose hope is begotten by the operation of the Word and Spirit of Life, even he it is that purifies himself even as God is pure.

So all who desire the way of Life to know, and to walk in the path of peace, which the worker of iniquity knows not; I say unto you all, it is in the midst of the path of judgement, which Christ the Light, the Wisdom of God leads unto. So every one, the light in your own Conscience mind, wherewith Christ Jesus the Son of the Fathers love hath enlightened you; and as you wait in it, you will find it checking and reproving you for sin and iniquity in the secret of your hearts and consciences; and as every one comes to be guided by this light, which is the way, it will be an infallible guide unto you to lead you in the way of righteousness, and in the midst of the paths of Judgement; and the worker of iniquity you will see judged in your own particulars daily; and the Prince of this World wil come to be cast out, as you dwell in the judgement; and this is the way whereby *Sion* comes to be redeemed.

Wherefore dwell in that which judgeth the man of sin in your own particulars, and join not to that nature which would lead to work iniquity or unrighteousness, but join to that which (in your own particulars) judgeth it, and here the Cross you wil know, which the whole World are strangers to; and then the old man wil come to be weakned, and so be put off with his deeds, that the new man may be put on, which is created in righteousness and true holiness; but this Work is not wrought nor effected, but through many combats, tryals and great tribulations, which formerly you were not acquainted with, while you were led captive at the Devil's will, and followed his lusts, and the strong man armed kept the house, then all was at peace, but when the stronger is come, the other must be bound, and a spoil of his goods must be made, and his Heritage must be laid waste; for the coming of

of the second Adam, Christ Jesus the Light of the world) is not to send peace on earth, but a sword; & then you will hear of wars, & rumors of wars; see then that ye be not troubled; for these are but the beginning of sorrows, but the end is not yet.

So as every one are exercised with the spirit of truth (in your own particulars, which reproves you of sin) this will lead you into all truth, and to work righteousness, and will bring you to fulfil the Royal Law & the Prophets, which is, to do unto all men as you would men should do unto you; & whensoever the motions of sin and iniquity shall arise in your hearts, as you watch in the light it wil be seen, and by the Spirit of truth it wil be judged before it be brought forth into action; & here the Coëkatrice is crushed in the shiel, and Babylons brats dashed against the stone; and happy shall he be that doth so.

So there must be a diligent watch set before the door of thy lips, & a diligent waiting in the Light (which is the eye) that the enemy may be leen in all his wiles, and that his baits & snares may be discovered and escaped, who lies in wait to devour, and hunts for that end, and to keep the heart polluted, for then he hath his nest there; so herewith a young man may cleanse his way, even by taking heed thereunto according to the Word, which is pure, and is nigh, even in the heart and in the mouth; & this is the Word of Faith which we preach, which was in the beginning, & is nigh, unto which you do well if you take heed, as to a light shining in a dark place, until the day dawn, and the day-star arise in your hearts: And as you all take heed unto this Word, it will be unto you a light unto your feet, and a lanthorn unto your paths; and the operation of it you will know as a fire to purge the filth out of every ones heart, and as a sword to separate you from your former lovers; and this is the word of reconciliation which (purging out the filth) reconciles to God; and this wil be a Teacher near you; so that none vvill need go far for teachings; for your eye shall see your Teacher, vvich shall not be removed into a corner any more, according to the promise of God made by his Prophets in the days of old, and your ears shall hear this Word behind you, saying, *This is the way, walk in it, vvhen you turn to the right hand, or vvhen you turn to the left.*

Wherefore incline your ears, and come unto me, saith the Lord, hear, & your souls shall live, and I will make with you an everlasting Covenant, even the sure mercies of David. So novv the day of gathering into God's everlasting Covenant of light, life and peace is come; and novv is the day of Gods visitation unto all people, and the time novv is vvherein you may come to know reconciliation with God, and wherein you may come to be made nigh, who are in the alienation and degeneration; & novv the time is vvherein you may come to know the restoration out of the fallen state; Wherefore be not rebellious against the light, neither be ye stiff-necked against the reproofs there:

thereof in your own hearts; neither resist the motions of God's good spirit of grace in your inward parts, by which he hath long striven with you; and do not despise unto it by resisting the motions thereof, lest it leave to strive with you; and the day of your visitation pass over, & your hearts be hardened; and you become even sold to work wickedness; and then is he said unto you as Christ said to *Jerusalem*: *How oft would I have gathered you as a Hen gathers her Chickens under her wings; but ye would not; therefore behold your house is left unto you desolate.*

Wherefore consider your ways, and how the good Spirit of God hath long striven with you, to gather you out of the passions, ways, & vain traditions of the World, and every one while you have time, prize it; & while it is called to day, harden not your hearts, lest thereby you provoke the Lord to anger and jealousy which cannot be quenched; for this know, that his long suffering and forbearance will come to an end; and his spirit will not always strive with man; therefore while the tenders of God's love are held forth unto you every one (who desires to know the salvation of your souls) receive it; and that which begets good desires in your minds, and judgeth evil desires when they arise, that own for your guide and teacher; and this will exercise your minds in lowliness and humility, and keep down the lofty spirit and high imaginations which will puff the mind up above the fear of God. So keep down in the humility; for this the Lord requires of thee *obedience*; who so ever thou be, to do justly, and to love mercy, and walk humbly with God; for the proud he resisteth; but he giveth grace unto the humble; by which he teacheth them his precepts, even by his good Spirit of Grace which brings salvation, and which hath appeared unto all men; by this (I say) he teacheth them, that denying ungodliness & worldly lusts, they should live soberly, and righteously, and godly in this present world; *Mark* the Grace which teacheth this, and which brings salvation, hath appeared unto all men; so that which brings salvation is nigh you, the Grace of God which hath appeared unto you; so every one mind that, and none turn it into wantonness nor into lasciviousness, but every one give up to be taught by it, that the precepts of God you may come to know, & walk in them; And so here is the great salvation of God, God's Covenant of Light which lighteth every man that comes into the world; I have given thee (saith he) a Covenant of Light, to lighten the Gentiles; that thou mayst be my salvation to the ends of the Earth; Mark, God's Covenant of Light for salvation, which lighteth every man that comes into the World; in which Light the Nations of them that are saved must walk, and saith God (who is Light) *I the Lord search the hearts*, and try the reins; look unto me and be saved, all ye ends of the earth; mark again, unto him that searcheth the hearts, and trieth the reins, all the ends of the earth must look for salvation; so that it comes



not from the *Adamsaine* nor *Hills*; but *salvation is of the Lord*; and *He is in Light*; and *in him is no darknes* at all; and *this is the Father of Light*; and *is in the Son*; and *the Son is in him*; & *the Father & Son are one*, who *lighteth every man that cometh into the world*; wherefore *dwell in the Light*; & *walk in the Light*; that *you may be children of the Light*; for *the earth shall be covered with darknes*; and *great darknes* shall be over the people; but *the Lord shall become the Light of his Israel*; and *his God his glory*.

Wherefore come out of the gross darknes with which the Earth is covered, and walk in the everlasting light of the Son of God wherewith you are enlightened, and walk no longer in the dark paths of ignorance, neither follow the blind guides of the World any more, who have led you with their own airy imaginations and conceptions, and brain-study, and have spoken unto you a divination of their own brain, and not from the mouth of the Lord, and your souls are not satisfied with all that ever you received from them; and why will you spend your money for that which is not bread, and your labour for that which doth not satisfy your soul? Oh hearken diligently unto the voice of God: (who is Light) that you may eat of that which is good, and your souls may be satisfied; for why should your souls be in poverty, and dry, and barren (now the Fountain of durable riches is open) but because you are alienated from the Lord, and strangers to his Covenant of Light. Wherefore the restoration shall wait to know, by him who brings back again that which hath been driven away; that the return of your captivity you may come to know and witness, out of *Babylon* that great City, whose desolation cometh suddenly, and be ye separated from the abominations thereof, and touch not the unclean thing, that you may be received of the Lord into my Father's House, where my dwelling is, in which there is no want of any good thing; for there is all plenty of Heavenly rich virtue, and sweet consolation; wherefore I cannot but invite all who are hungry to come freely; for the Fountain is open, and whosoever thirsts, may drink of the water of life freely.

But now my Friends, this know, That the way that leads to this Ocean of Rest, Kingdom of peace, and Fountain of life, is strait and narrow, and none can walk therein but through self-denial, and taking up the daily Crosse to the carnal mind, which may seem hard to such as enter into Reasonings and Consultations with the wrong nature, which would still live; but then being denied, and the light being joined unto, which manifests the way, and the Crosse being taken up, and the yoke submitted unto, then the Power of the Lord you will feel, which will subvert the contrary nature, and will make the way easie & plain before you, yea and delightful unto you, though it be in the midst of the paths  
of

of judgement, for the righteous wil reioyce therein: & though many op-  
 positions, and sometimes many difficulties you may find in the way, yet  
 keeping to the Light in singleness, & feeling the power of God, and the  
 secret working thereof, it will keep the mind cool, and exclude the Con-  
 fuser, and then the way thou wilt see open clear before thee, through all  
 difficulties; and as thou waitest in the pure fear of the Lord, keeping thy  
 mine laid upon him, thou wilt feel his good hand of love reaching unto  
 thee daily, administering renewedness of strength unto thee, whereby  
 thou wilt be sufficiently encouraged to press on in the strait and narrow  
 way, and the way of his commandments wil be delightful unto thee, and  
 unglorious; and he wil replenish thy heart with his grace, & make thee  
 know the aboundings of his love, which wil exceedingly enlarge thy  
 heart: so let none stumble or start aside at the strictness of the way, but be  
 willing to submit to the Croffe, that the Crowne thou maist come to re-  
 ceive, which is immortal and eternal, and then it wil never repent thee  
 whatsoeuer thou art made to deny; for an hundred fold thy reward wil  
 be in this life from the hand of the Lord; and peace, and life everlasting  
 thou wilt have the assurance of, and it thou wilt possess and enjoy; and  
 this is of more value with the upright in heart, then all the glory, glory,  
 or friendship of the World, for that lasts but for a little season, and then  
 passeth away, but this Inheritance is everlasting, and must last thou wilt  
 possess it: therefore let not your minds be captivated with any perishing thing  
 whatsoever, but in that which wil redeem the mind out of all that is  
 perishing, in that deuil, and you wil know a daily dying unto sin, and  
 to all ungodly thas nature which keeps the soul in death; and thereby  
 you wil be quickened unto God, and the desires and secret breathings  
 which are in you after God, wil more and more encrease to be more  
 obedient and fervency of heart, and zeal for the Lord will encrease, till  
 these fervent desires and breathings are in any one, nothing wil sa-  
 tisfie but the presence of the Lord; and as this is dwelt with in singu-  
 larity and singleness, the Lord in his own time will manifest himself to thy  
 everlasting satisfaction and comfort, and joy; and everlasting content:  
 Whatsoever let nor any thing be accounted dear for his sake, for he that lo-  
 veth father or mother, wife or children, or any thing more than me (saith Christ)  
 is not worthy of me: therefore I now publish the Decree of the Almighty over all Na-  
 tions, that whosoever will not serve, worship and adore the God of All Nations, who  
 is Light, and searcheth the hearts of man, when he shall dye, and darkness shall  
 be his covering, and gross darkness his pavilions, and death shall be his life, and  
 the worms thereof shall compass him about, world without end. **Joseph Coult,**  
 a request to them ordained **THE END.** in a letter to the

